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. . . The real is the possibility of determining trophic and sensorial effects, and nothing more . . . we know that the real exists as a thing because it nourishes us; we know that it is external because the motor experience makes us aware that it is that which impresses our senses" (pp. 241-42).

This review has emphasized especially Turro's discussion of the trophic experience as the beginning of intellectual life and the source of knowledge. His real contribution seems to lie here rather than in the elaboration of the more complex forms of knowledge. In a word, the origin of knowledge must not be sought in the first impressions of external objects upon the senses, but in the trophic sensibility, the consciousness of a nutritive need of the body which may be experienced and satisfied independently of the external senses. He considers introspection absolutely valueless in determining the origin of knowledge and relies wholly upon experimental results for the support of his conclusions. His attempt to solve a philosophical problem by drawing his material solely from the natural sciences is noteworthy.

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The Arya Samaj: An Account of its Origin, Doctrines, and Activities, with a Biographical Sketch of the Founder. LAJPAT RAI. London and New York: Longmans, Green and Company. Pp. xxvi + 305.

A moderate familiarity with current Hinduism suffices to make one aware of two native reform movements, the eclectic Brahmo Samaj, which is not far from Unitarian Christianity, and the Arya Samaj, which is held in more orthodox restraints of Vedic faith. Where such vague knowledge prevails the present exposition of the more conservative movement by one of its leaders will carry curious interest. However essentially Aryaism may be a return to early doctrines with the aid of modern methods, its origin was that of a new religion in the Hindu family, produced in a characteristically Indian way by a personal founder of originality and power. The life of Dayananda Saraswati reminds us at point after point of Buddha's, yet just because Buddha's is typical of his race. He was born in 1824, the son of a Brahmin public official in Kathiawar, north of Bombay, and was reared with stern devotion in the Shiva sect. Early he was started in those Sanskrit studies which equipped him for the scholarly work and controversy of his after life. At the age of fourteen, during a long fast and vigil, he had warded off the sleep to which even his zealous father succumbed, when he spied a mouse safely creeping over the idol and nibbling the offering. From that moment dates the enlightenment which his rebellious intellect thereafter increased. A sense of death came to him through bereavement; diverting interests were planned for him by his parents and a marriage arranged, but he fled from his home, assuming the yellow robe of holy poverty. He sat at the feet of learned men, but could subject his mind to none of them until he found the blind old Virjananda Saraswati, who gave his riotous impulses their true direction. Unlike Gotama, Dyananda never saw his father after his forthwandering. The religion that he organized was a pure and lofty Theism, based, he con-

tended, upon the infallible Vedas, but set round with ethics and sociology which have a very modern look. Rejecting such commentaries and other books as obscured the primitive revelation, he engaged hotly in polemics, appealing to the early psalmody as interpreted by him, yet he stood for the right of private judgment in every one and he opened the sacred writings to all classes. Bitterly assailing the corruptions of the popular religion, he offered himself as a champion of true Hinduism against Christianity and Islam. His followers have succeeded in avoiding so wide a rupture with orthodoxy as that of Buddha; Mahavira, the Jaina prophet, or Nānak, founder of the Sikhs. To the last-named religion Aryaism bears a resemblance which is enhanced by its strength in the Punjab region. By dissecting a corpse found in the jungle, Dayananda proved the falsity of his old medical books. Like Gotama, he tolerated the particular gods, but deposed them from their deity, or otherwise he explained away their plurality. Idolatry he banned, but he found room for a simple ritual after the old style, such as a daily *Homa*, or burning of ghi. The hereditary barriers of caste were broken down: outcaste and untouches might be raised up among the twice-born. Child marriages were forbidden and woman generally elevated, although criticism has been aroused by the provision for unions, in exceptional cases, outside of regular matrimony. In the circumstances of his death, Dayananda brings to mind John the Baptist.

Educationally the Arya Samaj has been aggressive. Its two leading colleges for men are the Anglo-Vedic, at Lahore, where liberal subjects are taught to about 1,000 students, many more being in the connected school, and the Gurukula college on the upper Ganges within sight of the Himalayas, where neophytes, under ascetic discipline, receive such a training almost as might have been given them in the ancient University of Taxila. While western sciences are not omitted, this is primarily a school of Sanskrit.

The Arya Samaj is organized and holds meetings quite after the model of free religious bodies in Europe or America; it has its young men's societies and it engages in philanthropic work such as famine relief and maintenance of asylums for the destitute. Its adherents now number about a quarter of a million. Like other churches the world over, it has been split by a schism, the differences lying in questions of vegetarianism and education. As a movement at once iconoclastic and patriotic, it has naturally been associated, in suspicion at least, with the Indian nationalist propaganda which was active a few years ago. Some of the leaders fell into disfavor with the British officials and it would seem (p. 161) that Mr. Rajpat Rai, the author of this book, suffered deportation. He takes much pains to show that the Samaj is not directly political and that it is not seditious in its principles.

In an attempt to analyze Aryaism religiously, we should realize that Mr. Rai is a zealous partisan, although a fair one, ready to quote from his adversaries. Hence it is only by reading between the lines that one could essay the interesting task of resolving Aryaism into its elements: (1) the true Vedic, (2) the later Hindu, (3) the part original with Dayananda or his teacher Virjananda, (4) that borrowed from other religions—

Islam, the Sikh possibly, but especially from the Christian. Dayananda's early life, it appears, was hardly touched by Western culture and his first discovery of truth was his own; this was suitable to combine with ideas later picked up, as a harmonious system. Though unversed in any European language, he later read the Gospels and he came close to their adherents as an opponent. The Samaj is self-consciously active as an antidote to Christianity, the spread of which Mr. Rai discusses with concern, although he contends that it will not conquer India. Aryaism may thus be compared to Neo-Platonism, or perhaps better to the sublimated pagan revival under Julian. In a social way the Samaj may be conceded to be doing much good, and it is helping to shame Hinduism out of the prevalent superstitions. Western critics, unlike Lajpat Rai, will be prone to regard its insistence upon Vedic infallibility as a defect fatal to its present constitution, for a skeptical, educational movement can hardly abide long under such a dogma.

Viewed prophetically, the Arya Samaj is significant chiefly as one of the responses made by the eastern mind to western stimulus, since that is the method by which we must look for the future of the cultured Orient to work itself out. However impossible may be an essential definition of Christianity, its history shows that it is a fertilizing principle, fruitful in fresh indigenous growths. Men are coming better to recognize that its promotion among such people as the literati of India should be less an insistence upon occidental forms than a supplying with basic data for them to interpret according to their own deep experience.

Mr. Lajpat Rai has made a very readable book. He apologizes for it as being much in the nature of a compilation and excuses hasty construction on the ground that it was planned and executed within eight weeks, in London. Defects of style do not, however, obtrude themselves; his language is exceptionally clear and pleasant. This, indeed, is a gratuity, for not the form, but the matter counts in such a book, and assuredly it is informing. It was written to supply a need for a general account of the Arya Samaj in English, although the author is able to append a useful bibliography of books and other writings in this language. The preface is by Professor Sidney Webb, of the University of London.

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JOURNALS AND NEW BOOKS

THE INTERNATIONAL JOURNAL OF ETHICS. July, 1915. *Perpetual Peace and the Doctrine of Neutrality* (pp. 431-447): J. C. MEREDITH. — Neutrality is not necessarily a dignified or meritorious position. Only when "some great powers regard themselves as bound, on their own initiative, to defend and uphold the sacred rights of mankind, the first step will have been taken on the long road that must eventually lead to the establishment of a more ambitious and adequate scheme for making war a continually averted calamity." *What Is Realpolitik?* (pp. 448-468): H. C. EMERY. — The European conflict is construed as a conflict between